/122 cont./

191 Unfortunately neither Catlotta nor Luiza and Maria spoke one syllable of their mother tongue.

837 The young men had the old women. It is therefore not improbable that Luiz, who himself boasted of the conquest of their women's hearts, was not wrong when he maintained that occasional /123/ unfaithfulness is not uncommon and also is not severely judged. The good-natured, aged Caetano, he said, even fell sick, to his astonishment, a short time after the visit of the Martius expedition, but he was unable to be taken with his Lamella for more than a few days.

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162

Luiza Cajibí and Catlotta Paroré.

• 847 161 The use of abortive remedies is said to be common and to explain the small number of children. The end of this community can clearly be foreseen.

162 221 [165] The following was the result of my census:

Felipe (absent) married to Catlotta Paroré, children.

Caetano " " Luiza Cajibí, children.

Miguel, Joaquim — brothers, " " Felicissa, one small daughter.

Inês, Antonia — brothers and companions.

Joaquina, sister of Miguel and Joaquim.

Marianna.

/ 304 cont. /

One of the women in the Paranatinga village was called maklle + tuiuli mark. The names of the men were usually obtained without difficulty. sometimes there was a little reluctance and it was preferred that a friend give the information. One Bakairi allegedly had no name because his parents had died early. From the women on the Kulisehu I always received only the answer, "I am a woman". however, I neglected to ask a third person. I have described the custom of exchanging names. cf. pages 115 and 122. It explains why the Indians make so little fuss about submitting to Christian baptism. To them it means simply a ceremony by means of which they lose their old name.

Birth and couvade. Abortions are said to take place frequently. The women are afraid of childbirth. Among the Bakairi they make a tea from the root of a campo tree called petovitsha. Probably there are also mechanical procedures. The woman given birth in a kneeling position on the floor, hanging on to a pole. The hammock is not supposed to be soiled. Women who demonstrated this to us in pantomime and who knew about it from experience stated emphatically that the pains were great. They soon got up, however, and go to work, and the man goes through the well-known couvade, the male lying-in, during which he adheres to a strict diet, does not touch weapons, and spends most of his time in the hammock. On our return we saw such a couvade in Maigbi in Paleio's house. An actual lying-in room had been /305/ set up by stretching two man-high walls of hanging palm leaves from one of the main posts to the outer wall. In this way a three-cornered segment was closed off. I was gladly allowed to enter so that I could give the child beads. Inside there were stretched four hammocks, sheltering two women with babies and two men. A strong odor of piki, coming from cuttings, filled the room. The babies were hungry, ill, weak, the parents complained. The fathers and mothers were constantly occupied with blowing on them, and, to be sure, with hollow-sounding noises with the mouth nearly closed, which was hardly interrupted for a moment throughout the following night. The husbands left the house only to relieve themselves, they lived exclusively on thin pogo, manioca cakes crumbled in water.